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ABSTRACT

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Tales of Hate and *Différance*:

A Narrative Analysis of Gayman's "The Book of Adam"

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Abstract

This paper examines the Christian Identity artifact, "The Book of Adam," by Dan Gayman. Using narrative criticism, this artifact is shown to construct the white race as *progressing through time*, as *occupying sacred spatial locations*, as essentially *chosen by God*, and as *separate from other races*. This narrative blurs the distinction between the Biblical myth and the lives of audience members. Attention is drawn to the dangerous ambiguity of Gayman's language; this derivative of original *différance* could be effective is reaching non-fundamentalist audiences with this text.

CS 510 426

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Tales of Hate and *Différánce*: A Narrative Analysis of Gayman's "The Book of Adam"

Introduction

As America continues to grow in economic and social areas, individual pockets of citizens are left in a state of bewilderment and alienation at the rapid change and destabilization of their once certain world (Bennett, 1995). These individuals, frightened and alarmed at the precarious position they perceive themselves to be occupying, often turn to groups that use the passionate lure of hatred and exclusion to gain back value and stability in their lives. One of the more violent and influential segments of this end of the political spectrum is the "Christian Identity" movement, which claims over 50,000 members. This loosely organized national movement emphasizes the biblically privileged position of the white (Aryan) race over the "scheming" Jews, minorities, and other non-Aryans (Schamber, 1996).

A key rhetor in this small, yet violent movement is a pastor by the name of Dan Gayman (Danger, 1996). Among Gayman's activities in this movement is the publication of small pamphlets that putatively disseminate his racist views to the general public. Following the direction of Nothstine, Blair, and Copeland (1996), this paper will engage in community-centered act of criticism that illuminates potentially dangerous sources of rhetorical motivation within contemporary society. This paper will analyze one of these pamphlets entitled The Holy Bible: The Book of Adam's Race (Gayman, 199-), focusing on Gayman's portrayal of the white race ("Adam's race"). Using the methodology of narrative criticism, this paper will propose that Gayman's use of narrative creates a potentially captivating story of the Aryan race's relationship to God, at the expense of other races. Initially, a brief overview of the movement, from its inception in Britain in the late 1700s to present day American advocates, such as Dan Gayman, shall be provided. The artifact will be described, followed by a statement of the chosen methodology. A guiding research question shall be stated, application to the artifact will be undertaken, and the results of this research shall be analyzed. This paper does not purport to exhaust the meaning of the artifact in question; instead, it merely attempts to bring the light of critical reflection upon this largely unanalyzed artifact.

The Christian Identity Movement and Dan Gayman

While religion's influence in modern America is waning (Bennett, 1995), a virulent strain of racist ideology continues to exist at the fringe of right wing Christianity—the Christian Identity movement. This movement is a loosely organized constellation of groups with few commonalties outside of the biblically privileged status they confer on the white race and the hatred they share toward other races, especially the Jews (Carmichael, 1992).

The historical genesis of the modern American movement of Christian Identity occurred in Britain in the 1790s. Fear of the coming millennium and popular nationalism pushed many terrified British citizens toward the position espoused by Richard Brothers (1757-1824), who introduced the central tenet of "British Israelism;" the white Europeans (including the British) were the true "Jews"(Schamber, 1999). He argued the "idea of a direct link between Anglo-Saxons and Israelites"(Barkun, 1990, p. 122). At its inception, the British Israelite movement attempted to label the modern British as one of the "lost tribes" of Israel. Brothers was not the only "founding" member of this dubious movement; John Wilson (1799-1870) and Frederick Robert Augustus Glover (1880-1881) were also involved in publishing books and spreading the British "claim" to Israelite status. This movement gained much sway in Britain, especially after the horrors of World War I. While the organization continued on into the 20th century, its strength declined significantly (Schamber, 1999).

In the late-1800s, British Israelism found its way to America under the guise of "pyramidology" (Schamber, 1999). The Reverend Joseph Williams (1826-1882) was one of the first British Israelite leaders in America; he published The Trio and the Trumpet of Israel, but was not able to keep them in print for very long (Schamber, 1999). Powerful and influential leaders that followed Williams in America were Reverend Joseph Wild, George Greenwood, and Reverend Matthew Mays Eshelm (Schamber, 1999). These individuals all preached that the "white seed" in America was the true tribe that is spoken of as supreme in the Bible; this message slowly evolved into one of exclusion and hatred toward all other races (including the Jews) in the 1920's (Simonelli, 1996).

Charles A. L. Totten (1851-1908) began this evolution into an exclusionary theology by courting premillennialists in America. He published several works on this topic which "blended the tenets of Anglo-Israelism with Anglo-Saxonism, a secular movement based on the notion that the Anglo-Saxon race was naturally superior and destined to rule the world"(Schamber, 1999, p. 6). In the 1920's, Reverend John Harden Allen (1847-1930) held an influential position within the Identity movement, publishing books that furthered the evolution of this movement into it current form. Also playing a noticeable role was William J. Cameron, who was charged with using Henry Ford's newspaper, the Dearborn Independent, to disseminate radically anti-Semitic articles (Schamber, 1996).

After World War II, the Christian Identity movement turned more toward the racist and anti-Semitic end of the spectrum; leading this charge were Gerald L. K. Smith (1898-1975) and his disciple, Wesley A. Swift (1913-1970). Smith founded the Christian Nationalist Crusade and published The Cross and the Flag in order to air his white-supremacy views. Swift "is considered by many to be the father of the contemporary Identity movement"(Schamber, 1999, p. 11). He founded the Church of Jesus Christ, Christian in 1946. Swift was active in denouncing Catholics, minorities, and Jews in his quest for racial purity in America (Schwartz, 1983).

This movement toward racist hate theology was cemented into its modern form by the actions of Richard Girnt Butler. Butler founded the Aryan Nations Church, which was "openly tied to Klan and Nazi groups and describes itself as a white theopolitical movement whose goal is the re-establishment of white Aryan sovereignty"(Young, 1990, p. 153). This group is known for its violent tactics and vehemently hateful rhetoric. For around twenty years, Butler "has hosted the Aryan World Congress, an annual event which at its peak drew up to three hundred neo-Nazis, Ku Klux Klan members, and Identity believers"(Schamber, 1999, p. 13). Many of the current Christian Identity leaders draw their doctrine and preaching styles from Butler, since he operates an effective clearinghouse for racist documents (Schamber, 1996).

The Role of Pastor Dan Gayman

In 1972, Pastor Dan Gayman formed The Church of Israel, an Identity church that was to become the vehicle for the spread of his influential views (Young, 1990). Gayman is "regarded as one of the leading preachers of the contemporary Christian Identity movement"(Schamber & Ehrhardt, 1995, p. 19). He has spoke in front of many identity groups and has published various influential works, including The Two Seeds of Genesis 3:15. It is this book that best summarizes his ideology and place in the movement. Gayman indicates that "the biblical account of the fall of Adam and Eve as recorded in Genesis not only provides a description of the original sin, but also explains the origin of the Jews as a Satanic Race"(Schamber & Ehrhardt, 1995, p. 19). Gayman argues that Eve's sin was in copulating with Satan (thereby producing Cain), and Adam's sin was in copulating with Eve after she had been defiled (Gayman, 1994). It is from the seed of Cain that the Jews are born; thus, they are literally the children of Satan. Adam's seed, on the other hand is Abel and Abraham; the white race is therefore the children of Adam, made in the image of God.

Gayman has translated his racist views into action; his church actively propagates and publishes his works, and he has been connected with some notorious individuals on the far right. He has spoken at Butler's Aryan World Congress and has been federally implicated as having ties to The Order, an extremely violent para-military group (Danger, 1996). Also, Gayman has admitted to supporting David Duke in his Presidential candidacy; "I was convinced then and remain convinced that he [Duke] has a genuine interest in the preservation of the Caucasian race and for our country in general"(Danger, 1996, p. 54).

While Gayman is not afraid to air his racist and dangerous comments in public, his church has sought to attain a "quietist posture, as they seek primarily to withdraw to the greatest possible degree from a society seen as inherently contaminating"(Kaplan, 1993, p. 31). This trend might be changing; indications of renewed missionary activity have been observed. As indicated in a flyer from 1995, "the Church of Israel launched a new 'outreach ministry designed to bring the voice of the prophets and the faith of the apostles to the lost sheep of the House of

Israel'.... Gayman [has] held meetings in various Western cities designed to introduce people to the Church of Israel and its philosophy"(Danger, 1996, p. 54). This could signal the beginning of a disturbing new trend of expansion for the Identity-affiliated Church of Israel.

The Artifact

Many of the Christian Identity groups publish inexpensive pamphlets that allow for wide dispersion among the public. These pamphlets are usually free, fairly short, and written in a simple manner. The artifact for this study is such a pamphlet titled entitled The Holy Bible: The Book of Adam's Race by Pastor Dan Gayman. This document attempts to convey to the reader the nature of the white race as being that of "Adam's seed." The Bible is conceived of as the white race's spiritual heritage, and must be protected against the pollution of non-Aryans. On the first page of text, Gayman (199-) indicates a fundamental claim for his arguments to come; he states that "Adam man was the beginning of the White Race upon this earth"(p. 1). The rest of the text proceeds from this point, "proving" the special nature and essence of the white race. The reader is not only "dazzled" by Gayman's frequent use of biblical scripture and concordances, but is also commanded by the text on the cover to "Read it and Pass it on"(Gayman, 199-, Cover).

Methodology

The methodology that shall be used to analyze this artifact is that of narrative criticism. Much research has focused on using this method of criticism (Carpenter, 1986; Burgchardt, 1985; Lewis, 1987). This method of criticism has its roots in the work of MacIntyre (1981), who indicated that "man is in his actions and practice, as well as in his fictions, essentially a story-telling animal"(p. 201). This line of theory concerning the fundamental nature of human communication was developed in earnest by Fisher (1984; 1987). Fisher (1984) argued that the dominant paradigm for human interaction, the "rational world paradigm," was defunct and did not address all the aspects of human communication. It is this reaction against modernity that Toulmin (1992) recounts in his history of modernity and its influences on communication and thought. Thus, in Fisher's (1987) seminal work, Human Communication as Narration: Toward a Philosophy of Reason, Value, and Action, he proposes that human communication takes the form

of a narrative or story that can be examined and criticized accordingly. Two key areas of focus are labeled by Fisher (1984); *narrative probability* is "what constitutes a coherent story" and *narrative fidelity* concerns "whether the stories they [the audience] experience ring true with the stories they know to be true in their lives"(p. 8). Rosteck (1992) further explicates these concepts by discussing "split-reference," which

> refer[s] both to the situation in the world and to itself. This split reference corresponds to the characteristics of narrative consistency and closure. As the rhetor constructs the connections between the narrative and the situation, the rhetor implicitly makes the case for the consistency of the narrative [*narrative probability*]. As the rhetor asks an audience to see the story as an example, the rhetor utilizes the narrative characteristic of closure [*narrative fidelity*]. (p. 30)

These overriding ideas should be within every narrative and should allow one to extract implications of power and value (McGee & Nelson, 1985).

Foss (1996) details some specific areas to describe and evaluate when examining an artifact's narrative; one should examine the details and interactions inherent in the setting, the characters, and actions/causal events (among other areas). This criticism will proceed by examining Gayman's (199-) pamphlet focusing on the settings and the various characters, and then analyzing the invited reaction the audience may entertain as a result of this narrative. Others areas of narrative analysis will be left for future research to address. Theoretically covering all of this are the ideas of *narrative probability* and *fidelity*; these are the ultimate adjudicators when considering audience acceptance or declination.

Research Question

This inquiry hopes to provide some answer to the following research question: *How does Gayman's narrative portray the white race to the [assumed] white audience*? This narrative has significant implications for action and judgments on the part of white audiences that find it *narratively probable* and *fidel*. Accordingly, this narrative criticism will focus mainly on character description and causal events as related to the white race (as portrayed by Gayman).

Application

Examination of the artifact revealed that the various settings were generally divisible into spatial and temporal locations. Additionally, the three main characters in this pamphlet, God, Adam's race, and "other races," are found to have differing traits and values attached to them.

Setting Description

Gayman (199-) relies heavily on a Christian underpinning of knowledge in the audience member who is examining this artifact. For instance, issues of spatial setting are not explicitly described at the start of the pamphlet; instead, through references to scripture, one realizes that Gayman is pulling our attention back to the Garden of Eden. The very first paragraph is a quotation from *Genesis* 5:1-2 detailing the creation of man by God. It is in this blessed setting of Eden that Adam's race "falls" from grace and is cast out of the Garden of Eden into painful existence on the earth.

The next spatial settings that impinge upon the reader of this tract are those of the afterlife and the Kingdom of God. Gayman (199-) talks of "bring[ing] forth into *this earth* the great and glorious *Kingdom of JESUS CHRIST*"(p. 19, Italics mine). Here the shift from settings is evident; the earth is transformed into the newest setting, the Kingdom of Jesus Christ. All of these settings-- the Garden of Eden, the earth, and the Kingdom of Jesus Christ--assume compliance with the traditional Christian ontological and metaphysical structure of reality; to a non-Christian, these settings might not be readily extractable from the text.

Wherever the descendants of Adam go, their surroundings (spatial settings) possess a special value. For instance, Gayman indicates that Adam man came from the Garden of Eden, an intrinsically beautiful place. Even after Adam and Eve were expelled from this state of Grace, they still had God's blessing and hope for a blessed future. Gayman (199-) talks of Adam's task as to "bring forth into this earth the great and glorious *Kingdom of JESUS CHRIST*"(p. 19). Here

we see that even the "awful" and "painful" backdrop of earthly punishment is still imbued with a special value for Adam's race, as indicated by an important divine mandate.

In addition to spatial settings, Gayman (199-) also utilizes as the temporal location of history (time) itself. Adam is uniquely situated in time; his beginning ("Creation") includes that of history itself, since "All history begins with White Adamic Man"(Gayman, 199-, p. 4). Not only does history start with Adam (p. 4), but also "all time is tied to Adam and His Genealogy"(p. 4). Here the idea is being developed that time and history, the totality of all possible relations, are being tied to the essence of Adam's race. The inclusive nature of this primary relationship is widened by Gayman to pull in the audience (Adam's Genealogy). This assertion of temporal "uniqueness" demonstrates a clear link between Adam's race (the white race) and the power inherent in the time-line of the created world. As is evident from the setting descriptions, the very concepts of time and history possess a special value in relation to Adam's race. According to Gayman's fantasy theme, there exists some relationship between the white race and the special settings of their space and time.

Character Description

One of the main characters in this tract is God, or his incarnation Jesus Christ. God is described as being all-powerful, "almighty"(Gayman, 199-, p. 3), and as the one wielding the power of the "day of judgment"(p. 19). God is all-kind to his creation, the Adamic race, and accordingly sacrifices his son (Jesus) in order to give this race the salvation they deserve. God serves the typical role that this divine figure has always played in Christian theology; an all-powerful, all-loving creator of all that is important (Smith, 1986; Whitehead, 1960).

Gayman's (199-) narrative describes the main character, Adam's race, in explicit terms. At the beginning of the book, Gayman leads the reader through a logical process of deducing "who" Adam's race is in today's world. He indicates that "**Adam means ruddy, to show blood in the face . . . . The Hebrew meaning of the word Adam identifies him as a White Man**"(Gayman, 199-, p. 1, emphasis in original). This "White race of Adam were [sic] made the custodians of the Sacred Scriptures"(p. 2). The emerging description is of Adam's race being a

special creation of God; Gayman continues on and explains this relationship through the characteristics of Adam's essential characteristics.

Gayman (199-) describes Adam's race, the white race, as being the "children" (p. 7) of God; "Our race" is elected to "immortality" (p. 12) by God's grace. The **"Spirit essence** of Adam Man....was given by God (created) and it **continues after time** when the mortal **flesh body dies in time**"(Gayman, 199-, p. 12). The white race is being described as chosen by God, and thus as receiving the enormous benefits of His blessing. The very essence of this character, the white race, was created by God; "the Genetic template (pattern or mold) of the ADAM RACE was designed that this RACE should be divinely equipped to carry forth its DOMINION MANDATE over all the earth...as Vice Regents Under JESUS CHRIST"(p. 15). The mystical nature of Adam's race is alluded to when Gayman (199-) indicates "The qualities of Soul Essence, i.e. mentality, conscience, emotion, self-will, self-consciousness, were all genetically programmed to be much different in the Adam Man than in any of the other created being"(p. 16).

In seemingly direct opposition to the main character, Adam's race, is the character of the "other races"(Gayman, 199-, p. 3). Gayman wants his narrative to explain the differences between the other races and the white race; he does this by postulating the existence of races before Adam and then prohibits their intermingling with the biblical pronouncement of "Kind after His Kind"(p. 3). These races are described as having "left no written history . . . . no culture, for they were sterile races, barren of **all culture**"(p. 3). Gayman concludes his short section on other races by indicating that "it is imperative to remember that the races occupying this earth before Adam had no history. All history begins with white Adamic Man"(p. 4). Given that all history begins with Adam's race, the role other races must play in this narrative are negative and derivative. Thus, while these races are not described in detail, their dominant characteristics of base nature and unimportance stand out in Gayman's narrative.

Discussion

The research question can now be answered with the above details from Gayman's tract. This portrayal of the white race happens in four areas; the white race as *progressing through time*, as *occupying sacred spatial locations*, as essentially *chosen by God*, and as *separate from other races*. The narrative implication of Gayman's rhetoric is to blur the distinction between the stories in the Bible and the lives that audience members live today. This occurs through his portrayal of the white race as *progressing through time* toward the final destination of salvation and the Kingdom of God. Adam, having fallen, is able to start up the long road to salvation through the atonement and regeneration offered by Jesus. All the *spatial locations* along this temporal journey are aligned with the blessing of God; Gayman sees the earth, the Garden of Eden, and the Kingdom of God all in a different light when they are occupied by the member's of Adam's race. The teleology implicit in his explication of the settings sets up a unique relation between this race and its spatial and temporal surroundings.

Other races have no history; wherever the white race goes, the surrounding time and space are seen to have special value. This perhaps can convey the causal relationship to readers that the presence of the white race *causes* the blessings and wonders inherent in the Garden of Eden, the earthly atonement, and the Kingdom of God. This race is perceived as so special, that God looks after it even after it has fallen into sin. Thus, the member of the white race has new cause to be proud of their special role in this narrative drama that encompasses their own life.

This opportunity for salvation and actual progress is not open to other races, as Adam is uniquely *chosen by God*. The White race is portrayed as the sole inheritors of the spiritual legacy of the Bible, and as such, "is charged with the Dominion Mandate" (Gayman, 199-, p. 19) over all things on this earth. The Bible itself is a "family history of one Race, i.e., the Race of Adam"(Gayman, 199-, p. 18). This is further augmented by the stunning metaphysical fact that the white race has characteristics that have been genetically optimized by the Lord Himself. The white race is portrayed as possessing the true knowledge of God (their family history) and of being created in the "**likeness** of the Triune God"(Gayman, 199-, p. 5).

Narratives can make arguments and claims with what they leave out of the story, just as well as what they include. Derrida makes this point in a powerful and unique way with his conception of the fundamental nature of difference and *differance* within the employment of language (Bizzell & Herzberg, 1990; Garver & Lee, 1994; Kamuf, 1991). It is this basic division at the heart of conceptualization that Derrida uses to assert the non-primacy of Western logocentrism (Olthuis, 1999); this line of theorizing can also be useful in our analysis of Gayman's seemingly innocuous treatment of other races. While he speaks positively of the white race in his tract, "other races" receive relatively little comment either negative or positive. While many see this as a tactic to preach a "soft line" on race issues, the ideas of Derrida could illustrate how it is just as argumentative as if he blatantly castigated the other races in his narrative.

The instantiations of linguistic concepts into texts often leads one to picture them as being mired in one identifiable context (Norris, 1997). Derrida argues that this idea is incorrect; in reality, "the word (also "text") is split; it both is and is not what it is" (Desilet, 1999, p. 350). This "law of repetition" specifies that language use cannot occur "*in a way that eliminates the need for judgment* [by the receiver of the text]" (Desilet, 1999, p. 351). This interpretation by those exposed to the text (artifact) must be affected by the fundamental *differance* at the heart of conceptual identity; Derrida's theory leads one to the conclusion that "all identities . . . . depend for their existence on something outside themselves, something which is absent and different from themselves" (Sweetman, 1997, p. 236). Gwozdz (1999) emphasizes a similar point in that "all identities involve their differences" (p. 305). The impact of the synthesis of required *differance* in linguistic usage and in necessitated judgment concerning contextualization lead Derrida to conclude, "our concepts always have far-reaching sociological and political implications" (Gwozdz, 1999, p. 308). Gayman's narrative seems to possess ominous implications in regard to racial outlooks and relations.

By focusing mainly on the special nature of the white race, the audience is invited to judge this race (the white race) as the only "decent" or worthy race. The tract focuses almost entirely on the positive characteristics of the white race. Gayman (199 demonstrates his "soft"

exclusion through statements such as "**Adam man[,] being the particular man (Race) of God's Creation** [stands] **in contrast to the many (other races)"**(p. 4). Adam was the chosen race of God; this is made clear by the narrative elements of his (race's) ownership of the Bible, creation in the image of God, etc. If other races are excluded from relation to this character, Gayman's narrative can coherently argue that these others races are inferior, dangerous, etc. According to Floyd Cochrane, a former leader of a Christian Identity group ("When," 1993), this type of message can have dangerous implications on an audience's future behavior. In a personal interview with Bates (1999), Cochrane indicated that "soft" line Christian Identity rhetoric is often easier for members and potential members to subsume into their underlying attitudes and beliefs.

Desilet (1999) supports this empirical judgment by pointing out that "This selection [of context for the text] is also constructive by default in that the mix of what is included and what is left out or what is emphasized and what is obscured in various contextualization is necessarily susceptible to being *differently* mixed" (p. 352). Thus, this tract can invite the audience to extract certain contextual messages from it in regard to the degenerate and derivative nature of other races through its selective portrayal of the white race. Gayman points out, "Can anyone **assume** that the third from Adam was a negro? That the forth was a mongol? Absolutely Not! **Not by God's Own Law of Kind after His Kind, A Law which does not lie**"(p. 4)! His narrative separates the white race from the other races, by both labeling one as good (Adam's race) and one as bad (other races having no history, culture, etc.), and by spending large amounts of narrative time focusing solely on the description of the white race. The denial of uniqueness and blessing in regard to the other races' spatial and temporal surroundings, essential nature, and relation to the white race all contribute to an exclusionary import within the text of this artifact.

Fisher (1987) seems to argue that certain rhetorical artifacts that do not support the worth of all involved individuals should be labeled as a "bad story" (p. 76), and henceforth not narrational. However, the issues of context as broached previously come into play to allow a critic to judge the narrative probability and fidelity of this hateful, "bad story." Bates (1999)

indicates that Fisher allows room for context, and that "If the audience believes a rhetor's story is acceptable (i.e., contains rationality and fidelity), then it is a good story for them. If it is, then the rhetor has been successful in constructing and presenting the story" (p. 111). Furthermore, Katriel and Shenhar (1990) and Bennett and Edelman (1985) all support the context-based situation of narratives; specific individuals in specific contexts either accept or reject specific narratives.

In regard to *narrative probability*, Gayman provides a consistent and coherent story that explains the role of the audience in relation to the "explanations" contained in the Christian Bible. The white race is consistently described as being special in regard to temporal and spatial location, relation to God, and in their superiority to other races. Not only does he include the audience in the narrative tale, he invites them to take part in concluding it. The biblical calls to Christian action and dominion, seen by outsiders as religious "myth," take on for the dedicated Christian Identity follower (or potential follower) the status of moral imperatives and deterministic explanation. Assuming the audience buys into this radical form of Christian narrative, Gayman's intertwining of biblical narrative with the audience's personal, contextualized narrative could provide serious impetus toward Identity activity.

Narrative fidelity is epitomized by the concluding statements to the audience to "help others of your Race bring forth this earth the great and glorious Kingdom of JESUS CHRIST" (Gayman, 199-, p. 19). The power and election of the chosen white race confers an "awesome responsibility under which you [the audience] walk" (Gayman, 199-, p.19). The audience, whom we can assume are white and familiar with Christian doctrine, is very likely to be sympathetic to this ego-bolstering maneuver on the part of Gayman's narrative. He includes the audience, not only through genealogical relations in the past, but also through mystical future activity that leads to the ultimate salvation of the white race. Gayman culminates his narrative by giving closure to this story through this involvement of the audience. Couple these factors with the "soft" approach to denigrating other races, and Gayman's narrative has the potential of affecting even "reasonable" audience members.

Conclusion

This paper has attempted to focus scholarly attention on the pamphlet entitled The Holy Bible: The Book of Adam's Race, by Pastor Dan Gayman. This rhetorical artifact is a typical instance of Christian Identity propaganda, disseminating their views through biblically tainted argumentative narratives. Critics have an imperative to examine such artifacts in the communities our scholarship inhabits and informs; as Desilet (1999) indicates, critical inquiry "must always be open to and cognizant of the thread of judgments and values in its [the text's] fabric"(p. 356). The structure and the implications of this artifact have been extracted by using narrative criticism, as detailed by Fisher (1987) and Foss (1996). While this research does not exhaust possible lines of inquiry into the machinations of this artifact, it does begin to provide an answer to how Gayman portrays the white race through narrative. The Christian Identity movement has been connected to violence since its inception in America the late-1800s (Schamber, 1999). Through analyzing the story lines that members believe themselves to be a part of, progress can be made toward interrupting the violent actions and conclusions of these Identity narratives that so many of these individuals long to complete.

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